

PRINCE GALITZINE.

His Brilliant Scheme Whereby To Swindle His Friends.

New York Society Swells Fooled — Paris Young Russian Nobleman—How the Prince Arranged to Get Up a Fraudulent Sale of Royal Treasures.

Not many Canadians will sympathize with the tuff-hunting Americans who have been taken in by a real, live Russian prince. The story of his adventure, however, is interesting.

Prince Alexander Galitzine, a young Russian of pleasing manners, at present associating with members of the Four Hundred in New York, is not a humbug nobleman, but he is a noble humbug. His title is genuine, and there is no question that he is one of the great and distinguished Galitzine family so intimately connected with the history of Russia.

But the Prince is "on his uppers," after an exciting career at Monte Carlo, Paris and elsewhere on the Continent, where he ran through a fortune, and he has now concluded to swindle the Four Hundred of New York's swell society. Finding himself overdrawn with open arms on all sides, the Prince has decided to make some money out of his princely name. He is fully aware of the commercial value of the name of prince.

The Prince believes that he can enhance the value of any article with which his name is associated, and that a 49-cent china jug can be made to sell for \$49 by labelling it "From the Prince Galitzine Collection." In this curious view of commercial values the Prince is undoubtedly right. But what will his friends in the Four Hundred have to say now that the Prince stands exposed as an adventurer and a swindler?

It is only a few weeks since the first of the alleged "Galitzine works of art" were thrown upon the New York market, when there was a scramble among society people here for their possession.

The catalogue announced that it was a "sale of personal property, including antique and modern furniture, tapestries, rugs, draperies, engravings, Russian and sterling silver, bric-a-brac, oil paintings, miniatures, porcelains, arms, sculpture, diamond jewelry, etc., belonging to the late Princess Galitzine, of St. Petersburg, Russia." "The late Princess Galitzine" was presumed to be the mother of the Prince Alexander, who had recently died. The Prince appeared at the sale as a guarantee of good faith, and was much admired and courted by the society women present. He is a medium-sized, rather handsome young man, very modest in his dress, and withal of distinguished and charming manners and with an excellent command of the English language.

Society condescended with the Prince at such a sacrifice, but he said he was glad to know that the precious heirlooms were to become the property of friends. Several friends of the Prince bought in articles which they did not want, to spare his noble feelings from the pain of seeing them go to hard-hearted strangers. This also pleased the Prince. But towards the end of that first day's sale an incident occurred which cast a gloom over the proceedings. A rude man (not of the "Four Hundred") came in and snatched a paper on the Prince. He was a bullfinch!

The Prince gazed sadly at the paper and saw that suit had been begun against him in the Supreme Court here for \$25,000 by Henry de Gesne, a jeweler of Paris, who



PRINCE ALEXANDER GALITZINE.

criminally alleges that the Prince secured jewelry, etc., from him in July, 1890, and has failed to pay for it. The Prince threw the hateful paper to the floor of the auction room and stamped upon it. Then the plaintiff's attorney announced that he had grave doubts as to the Prince's ownership of the "royal heirlooms," which were being sold at auction, and that but for this fact he would have levied on them. These doubts of Lawyer Eckerson as to the authenticity of the alleged heirlooms of the noble Russian house were, unfortunately for the Prince, published in the papers of the following day, containing notices of the suit, and the bottom fell out of the "sale," so far as society was concerned.

Here is the copy of the contract which he signed with the man who put up the bogus ancestral treasures:

New York, Dec. 28, 1894.
In consideration of the sum of one hundred dollars (\$100) to be paid to me before the sale hereinafter specified and the 3-1/2 per cent, also mentioned, I, Prince Alexander Galitzine, agree to represent myself as the owner of certain paintings, bric-a-brac, bronzes, rugs, tapestries, jewelry, etc., to be put up and sold at public auction in or near New York City; I also agree that my name shall be publicly used as that of the owner, with the statement, that said paintings, jewelry, etc., are historic heirlooms of my family imported by me to America and to personally guarantee the authenticity of each piece, traced through several generations to some romantic episode or royal giver, and never thereafter to deny any of such statements. It is also agreed that in consideration of such guarantee and use of my name I am to receive three and a half per cent. (3-1/2) of the gross profit resulting from such sale, free and clear. I also agree to in every way use my name and social position in New York towards making said sale a success and to do what I can to induce my wealthy friends in this city to purchase such articles as may be offered at auction.

It is also agreed by me that three hundred dollars (\$300), which are to be advanced to me in addition to the \$100 before mentioned, shall be deducted from the net profit coming to me as a result of such sale, \$200 of this sum to be paid me before Jan. 1, 1895, the remainder of said advance \$300 to be paid me before said auction sale.

PRINCE ALEXANDER GALITZINE.
The second bogus sale of heirlooms of the great Galitzine family will not take place, and society is disconsolate.

NEW-FOUND-LAND-SAN-FRAN-CIS-CA

The Proper Way to Pronounce These Names Laid Down by Authorities.

A man from St. John's, Newfoundland, and another man from San Francisco, Cal., met as strangers at a cafe table, says the New York Sun, but after some casual talk they happened to speak of the foreign pronunciation of the province from whence one hailed and the city of the other, and thus they soon became fervid friends, bound by a sympathetic tie, which was bountifully irrigated before they parted.

"It used to make us only weary, but now it makes us angry," explained the St. John's man. "Indeed, at first, we did not know what visitors from the United States were talking about when they spoke of 'Na-fun-lan,' with the accent on the first syllable. The name of my country is exactly as it is spelled, made up of three words, namely, 'new,' 'found,' and 'land.' If Lieutenant Peary should find a new land this winter I wonder if New Yorkers would, in conversation, speak of it as the 'na-fun-lan'?"

"That is pretty tough," said the San Franciscan, "but we suffer worse, because from a worse cause. People probably mispronounce the name of your country through carelessness, but easterners call my city out of its name with malicious purpose, and that none of them has been hanged for it shows that we are forbearing people beyond all others. They call my city 'Frisco.' Why do they not call it 'Denis,' or 'Mars?' They have just as much right, and d—'m, sir, they seem to think they are doing something pleasant and smart; yet every San Franciscan loathes, with a murderous loathing, to hear his city so called. No native or resident of San Francisco ever calls it 'Frisco.' He would rather admit that its climate is bad. Californians never abbreviate their geographical names. Even 'San Bernardino,' 'San Luis Obispo,' 'San Buenaventura,' are honored in every syllable."

How to Mend an Injured Leg.
In these days of autumn sports, football particularly, there is an injury common to athletic girls and boys which, without being dangerous, is exceedingly painful.

This is the dislocation of the kneecap, or patella, as the doctors call it.

"How can an unfortunate help himself?" was the query I put to a doctor, and I learned this:

He must at once lie down, stiffen the leg, place his fingers at the top of the kneecap, which moves easily under pressure. Push the little cap firmly downward, and work it sideways until he feels it gradually slipping into a correct position. If his limb is bare his eye will guide him also as to its attitude, as its shape is strongly outlined.

A companion should catch the foot and steadily pull it. This amateur operation is painful, but infallible. When the little cap slips to its place, then two splints of wood should be placed at either side of the knee and a tight bandage of cloth wrapped stiffly about it—a handkerchief serving admirably. If it is necessary to walk home, the pain, as well as common sense, will teach him to throw no weight on the injured limb. When he gets home he should have strong massage and strips of adhesive plaster put around the knee, holding the troublesome bone pan in place. No bathing or dressing of it is necessary.

If one has access to a doctor's rooms or hospital, he can study the position of the kneecap and will wonder why it is not displaced oftener, it is so loosely hung. Its name defines its shape, and its position as layer over the two knee joints is secured by means of a strong muscle that passes over it and to which the pan adheres. It is the wrenching away from this muscle at the lower end that causes the dislocation and which makes locomotion an almost impossible thing. The bandage or strips of plaster keeping the pan in position allows the muscle to grow back on the bone.

This form of injury is common among athletic girls, especially those given to jumping and climbing.

How Cold Can Burn.
In the accidents which have attended the manipulation of liquid air and other substances in his laboratory, M. Raoul Pictet has distinguished two degrees of burns from the intense cold. In the first the skin is reddened, turning blue the next day. The spot doubles in area on the following days, there is intense itching and five or six weeks are usually required for healing. In the more severe burns, those of the second degree, the skin is rapidly detached. A long and stubborn suppuration sets in, and healing is very slow and altogether different from that of burns from fire. On one occasion M. Pictet, while suffering from a burn due to a drop of liquid air, seriously scorched the same hand. The scorched portion was healed in ten or twelve days, whereas the cold burn was still open six months afterwards.—London Public Opinion.

The Sun's Three Motions.

The sun has three known motions: 1. An axial rotation, which is plainly shown by the appearance and disappearance of well-known spots upon his surface. The mean period of this axial motion is 23 1/2 of our days. 2. A motion around the centre of gravity of the whole solar system—a motion which can only be ascertained by the use of very delicate instruments on account of his great mass, which is greater than the total of all the other bodies of the system combined. 3. A progressive motion through space in the direction of the constellation of Hercules. The rate of speed of this last named motion is not known, but is estimated to be 15,000,000 miles per year, and some investigators even think it possible that the rate will exceed the above estimate by at least half.

Appropriate.
The best name for a waiter—a meal (Emil).

THE FINANCIAL CRASH

IN NEWFOUNDLAND AND ITS MANFOLD CAUSES.

The Signs Visible Long Ago—Due in No Small Measure to Party Strife and the Action of the Trade in Great Britain—A Fast Bank Clerk.

Portents of the financial typhoon which has swept over the island of Newfoundland had been observable for a long time, but nobody could have imagined its destructive force would be anything like so great as it has proved to be. Both the Union and Commercial banks were in difficulties as far back as 1891 from giving greater accommodation than their capital warranted, but they were tide over through the instrumentality of Sir William White-way, who, at the time, was at the head of public affairs. He procured for them a loan of \$250,000, which, such is the elasticity of trade in Newfoundland, was paid in a year.

The great fire of July, 1892, brought into the colony between \$4,000,000 and \$5,000,000. This made the business of the banks more than usually brisk. The citizens of St. John's put forth considerable energy, the banks made advances, and within two years after the 1892 disaster the greater part of St. John's was rebuilt, with as fine a class of stores and public buildings as any city of equal extent and population on this side of the Atlantic. Many of the private dwellings, also, are far superior to those the fire swept out of existence.

As the money from foreign insurance companies became expended tightness in financial circles began to be felt.

Party strife, too, had its share in bringing about the present dreadful state of affairs, and the affairs of the island prove that politics and business do not pull well together. Some of the members and leaders of the Rump parliament, made a desperate fight to hold the reins of power for the sake of their



PREMIER JOSEPH GREEN.

salaries, others did so in order to keep control of the savings banks, one-half of the three millions therein deposited being used, through the Commercial and Union banks, to carry on their private affairs.

This would not be so objectionable, from their standpoint, at least, if the capital of the banks warranted the enormous overdrafts, which in the case of Duder, for instance, one of the directors of the Commercial Bank, aggregated five times the whole capital of that institution.

The ledger keeper of the Commercial Bank was generally known in the metropolis as a fast young man. He drove fast and kept fast company. He was a favorite with his intimates and an inveterate flirt. He had jilted two or three St. John's young women.

It was announced that, having sown an abundant crop of wild oats, he was about to settle down to the joys of married life, as became a bank accountant. A house was rented, furniture purchased and the happy day named, but the bridegroom came not.

His disappearance was the sensation of the hour. He had been seen ascending Signal Hill—he couldn't leave the boys—and the story went abroad that rather than be one of the party to the tying of the marriage knot he had preferred to throw himself over the cliff or take a plunge in one of the lakes on the summit of Signal Hill.

A reward of \$200 was offered for the body of the supposed suicide. The lakes were dragged, but the corpse was not found. The young man has turned up in Bermuda.

The ruse was a great success. No one dreamed that his accounts had anything to do with his mysterious departure. The crash of the Commercial Bank naturally caused inquiries to be made into its working, and the discovery has been made that Charley's ledger is in a state that only an expert can decipher. Yet enough has been discovered to learn that he helped himself and loaned to some of his intimates the modest sum of \$80,000.

This money played while his masters were amusing themselves in the noble art of politics.

Finally Sir Terence O'Brien called upon these men of straw to resign their portfolios, and after a strong attempt at fusion they did so.

The leader of the opposition, D. F. Greene, P.C., was called upon to form a government. He did so with A. W. Haney, head of the firm of Haney & Co.; P. J. Scott, W. H. Harvard and J. B. Thompson as colleagues. This government is merely provisional, it being understood that Sir William White-way will become Premier when the necessary legislation shall have relieved him from the disqualification imposed by the Court, which every one now regards as a huge political blunder.

At the meeting of the legislature, Mr. Haney said the cause of the disaster could be traced back ten years. He said that much of the blame for the present calamity should be attributed to firms in England and Scotland connected with the trade of Newfoundland.

THE SUNDAY SCHOOL.

LESSON III, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 20.

Text of the Lesson, John vi, 25-35—Memory Verses, 33-35—Golden Text, John vi, 31—Commentary by the Rev. D. M. Stearns.

25. "And when they had found Him on the other side of the sea they said unto Him, Rabbi, when camest thou hither?" After the feeding of the 5,000 He sent the disciples away in a ship toward Capernaum, while He Himself went into a mountain alone. The wind blew hard, and the disciples toiled all the night. Then in the morning watch He came walking on the sea and stilled their fears with: "It is I. Be not afraid." They received Him, and immediately the ship was at the land, a picture possibly of the present condition of things both in reference to the church and Israel and the consummation in the evening. "The next day many people crossed by boat to Capernaum, looking for Jesus, and here begins our lesson.

26. "Jesus answered them and said, Verily, verily I say unto you ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled." The double verity is found only in this gospel and some 25 times. Each one is surely worthy of double attention, for it is literally "amen, amen."

27. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you, for Him hath God the Father sealed." Food and raiment, which most people think so much of, are given a widely secondary place by the Lord, who exhorts all to seek first His kingdom and righteousness, giving the assurance that thus all other things shall be added (Math. vi, 33). This eternal life is the gift of God (Rom. vi, 23) and is none other than Jesus Himself, who becomes life eternal to all who will receive Him.

28. "Then said they unto Him, What shall we do that we might work the works which thou doest?" There seems to be a tendency in the natural mind to want to do something to obtain life. Consider the questions of the lawyer and the rich young ruler in Luke x, 26; xviii, 18, and how the Lord led one to consider his inability to keep the law, and the other his unwillingness to follow Jesus because of the cost. Man, because of his inherent sinfulness and selfishness, is unable to attain to the only standard which God has set up, and when he sees himself as he is he no longer asks, What shall I do as if he had the power to do anything.

29. "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." In chapter i, 12, we have believing defined as receiving. Therefore we understand the Lord to say in this verse of our lesson that the one thing required by God is that we receive Him whom God hath sent. It is written in I John v, 12, "He that hath the Son at life, and he that hath not the Son of God hath not life." Therefore it is clear that the one essential is to have life, and this can be had only by receiving Christ.

30. "They said, therefore, unto Him, What sign shewest thou, then, that we may see and believe Thee? What dost thou work?" This sounds strange as coming from those who had seen Him feed more than 5,000 people by a miracle on the day previous, but was simply a proof of the truth of what He had said—that they sought Him simply because they had been fed, and not because they were interested in the miracle. There are many people today who are religious and moral and interested somewhat in holy things who still ask, How can I be sure that Jesus is God? Where is the convincing proof? So that it seems hopeless to try to do anything with or for those who are not willing simply to believe, and thus receive Him.

31. "Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat." So they turn back to Moses and the manna, as if Moses had given the manna in the wilderness, not knowing perhaps that Jesus had already said, "Had ye believed Moses ye would have believed Me, for he wrote of Me" (John v, 46). Oh, if their eyes were delivered from Egypt, who divided the sea, who gave the manna, who brought the water from the rock, was actually in their midst ready to be their Saviour! But while they searched the Scriptures they knew not Him of whom they spake.

32. "Then Jesus said unto them, Verily, I say unto you Moses gave you not that bread from heaven, but My Father giveth you the true bread from heaven." They were intent upon contrasting man with man, just like those who now see only the human instrument and talk continually of this preacher or that preacher and this one's views or that one's views, instead of seeing God and considering Him as the giver of every good and perfect gift. Moses would have had them see God, and Jesus would have them see God now, and so with every true disciple of Jesus now. He that seeketh honor for himself is not of God.

33. "For the bread of God is He which cometh down from heaven and giveth life unto the world." What an expressive symbol of Christ is bread! He is the light and the life; He is the vine, and he that abides in Him shall never thirst. His death and resurrection, and how we must actually receive Him as truly as we receive bread for our daily life. He must become part of our very being, and we must continually feed upon Him, even as He says in verse 57, "As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me."

34. "Then said they unto Him, Lord, evermore give us this bread." Like the woman at the well who said, "Sir, give me this water," not thinking of anything beyond the natural bread or water for the body. The natural man cannot discern spiritual things, for they are foolishness unto him (I Cor. ii, 14). There is a hunger and thirst in people's souls for a something, they know not what, which will satisfy, but they turn to anything and everything rather than to Him who only can satisfy the souls which He has made.

35. "And Jesus said unto them, I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." He is the fountain of life, the fountain of living waters (Ps. xxi, 9; Jer. ii, 13) and the only bread which can save and satisfy the soul. He came from heaven; the Father sent Him; He loved me and gave Himself for me; He gives Himself to me, and I receive Him, and He is mine. He says I have everlasting life, and no power can pluck me out of His hand (verse 47, chapter x, 28). I believe Him and am glad and find in Him increasing soul satisfaction every day.

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